"Artificial ties of kinship such as blood brotherhood and ceremonial parenthood are absent. In this connection, the Franciscan priest, Anselm Schermair (1934, p. 520), has implied that the Siriono possess a form of godparenthood. He states that the term yánde is applied to people who stand in the relationship of godparent to one's [58] child. Actually this is not the case. As we have already pointed out, the term yánde is used to designate a potential spouse. What confused the padre and led him to mistake a potential spouse for a godparent is doubtless the following fact. In the ceremonies following childbirth, potential spouses of the mother—those who have had sex relations with her—are frequently decorated with feathers and undergo the rites of couvade like the parents themselves. This is logical enough in view of the fact that the Siriono recognize a very close relationship between parent and child and that one of the woman's potential husbands may, after all, have been responsible for the pregnancy. Moreover, if anything should happen to the parents of the child, those relatives who stand in a yánde relationship, i.e., those relatives who are potential spouses of the parents, are responsible for its upbringing and its care. In view of the circumstances, namely, that people of the opposite sex who stand in the yánde relationship have sex relations with one another, they can hardly be regarded as godparents in the usual sense of the term."